

FIRST YEAR

TEXT BOOK



HOMILETICS I

Sermon Preparation &
Preaching

DELIVERANCE BIBLE INSTITUTE

Homiletics I

Sermon Preparation & Preaching

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Introduction to Homiletics I

Homiletics is the science or art of religious discourse or preaching. A homily is a sermon and the power of a sermon rests in its preparation. This class will help the student learn how to prepare sermon outlines and to preach. This class will not make you a preacher; only God can make a preacher. This class will help those who have been called by God to prepare for the ministry of preaching the Gospel.

You will learn how to organize what you have studied into one central theme or subject. The sermons recorded in the Bible have one central theme. The theme is the one main subject or thought which will be the main focus of the sermon. The preaching of one central theme is a **Biblical pattern**. This method makes it easier for the congregation to comprehend and therefore receive what has been preached. Good homiletics helps the preacher stay focused on the message that God has for the people.

I. What is preaching?

A. God's Method

Preaching is the spoken communication of Divine truth with a view to persuasion—to persuade and convince men of their need. The dictionary defines preaching as: *proclaiming or putting forth in a sermon*.

To truly preach is not just to talk about the Bible, but to produce a decision in the hearts of men. The salvation of souls is one of the main aims of preaching. Preaching is the method God has chosen to reach the souls of men. God chose to use man to reach man with the Gospel. Sinners will not come to God by the wisdom of man, but by the preaching of the Gospel.

I Corinthians 1:21—*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*

B. God's Word.

1. In the key verse of this class (II Timothy 4:2), Paul told Timothy to **preach the Word**. The preacher is called to proclaim the Word of God. The Word of God is the final authority. The preacher must settle every question with The Word of God; he must rest in the absolute authority of Scripture.

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2 Timothy 4:2—*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

2. God's Word has the power to change men's lives and the preached Word is needed to produce that change. Man's ideas will not change lives. The preacher must use the Word of God as the foundation of his sermon. There is life in the Word.

Romans 1:16—*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

3. The authority of the preacher is found in the authority of the Word of God. The preacher must understand the Bible is not the words of men, but is the inspired **Word of God**. The word inspired means *God breathed*. God **inspired** the writers of the Bible; that is, God **breathed** through them the Word of life. The Bible does not only contain the Word of God, but it is the Word of God.

II Peter 1:21—*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

C. God's Call

1. The ministry of preaching is a calling of God. Every man is not called to be a preacher, and sadly many trying to preach are not called of God. A preacher must be **called of God**.

Ephesians 4:11—*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

2. Only God can make a preacher. This class will not make you a preacher. This class will help you to learn how to study the Bible, prepare a sermon, and preach what you have studied. All these tools will still not make you a preacher. Effective preaching is not just presenting many facts and truths of Scripture, but is a work of the Holy Ghost through a prepared vessel.

II. Why Study?

II Timothy 2:15—**Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.

The preacher needs a right understanding of the Word for himself, so that he can proclaim the truth to others. This class will

help the student learn how to study the Word and to understand the meaning of Scripture.

The power of a sermon rests in the preparation. The preacher needs a message from God. The Scripture text should be chosen with much prayer and consideration. Once the text has been chosen the preacher needs to study the Scripture passage. The goal is to know where you are going before you get to the pulpit.

This class will teach how to prepare a basic sermon outline. An outline is a simple way of taking notes on the Scripture that has been studied. The outline is simple notes which make a framework for the sermon. A well organized outline will aid in the preaching of the sermon.

Every preacher will develop his own style of preaching and note taking. Some preachers will preach with no notes at all; others write out the text of their entire sermon. This class will suggest a simple method of notes for use by the preacher. Some preachers may use the notes only for their personal study and not use them in the pulpit at all. Whatever method the preacher uses, he will need to study the Scriptures.

The Importance of Holy Ghost Empowered Preaching

I. The preacher must be endued with the power of the Holy Ghost.

Acts 1:8—But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Luke 24:49—And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The early church disciples were told by Jesus to wait in the city of Jerusalem until they were empowered by the Holy Ghost. After Jesus shed His blood on the cross to purchase salvation for man, He ascended to heaven and left the task of spreading the Gospel in the hands of man. Jesus knew man could not preach the Gospel and reach the lost souls of men without the power of the Holy Ghost. He told his

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disciples the Holy Ghost would give them power to spread the Gospel to the entire world. The preacher needs to be empowered by the Holy Ghost to preach the Gospel. There is no life or power in the words of the preacher without the anointing of the Holy Ghost.

A. There is no substitute for the power of God in the preacher's life.

II Corinthians 3:6—*“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.”*

Study and preparation without the anointing of the Holy Ghost will not complete the ministry of the preacher in the pulpit. The word letter in this Scripture refers to the letter of the law without the Spirit of God. The Word alone without the Holy Spirit will not produce life. The goal of this class is to show the importance of study and preparation combined with the anointing of the Holy Ghost.

B. Man does not have the ability in himself to preach the Gospel.

I Peter 4:11—*If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*

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God intended for the Gospel to be preached with power.

I John 2:20—*But ye have an unction from the Holy One, and ye know all things.*

The word unction in this verse refers to the anointing of God. The word means that with which the anointing is performed. The rivers of life that flow from the preacher to reach out to the needs of men. The word unction literally means to smear in the original Greek language; it refers to the saturating presence of God that helps a man preach with power and authority.

God gives the ability to preach to those he calls to be preachers of the Gospel.

Natural ability alone is not enough to reach the hearts of men. Speaking skills and flowering words will not produce life. The preacher must have the anointing of God to proclaim the Word of God.

C. Paul the Apostle was empowered by the Holy Ghost.

II Corinthians 2:4,5—*And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."* -

Paul preached with the power of God. The Word tells us there was a demonstration of that power. A demonstration is something that is seen. The world needs to see a demonstration of the power of God. Paul did not rely on the wisdom of man to preach the Gospel. Paul was an educated man. He had been a Pharisee and was taught the Law of Moses by Gamaliel a doctor of the law. (Acts 5:34; 22:3) Yet, even Paul with all of his training needed the power of the Holy Ghost to preach the Gospel.

II. What is meant by the term: The Anointing of the Holy Ghost?

A. The oil is a symbol of the Holy Ghost.

Throughout the Word of God oil is a symbol of the Holy Ghost. The anointing oil poured upon a man was a sign of the Holy Spirit being poured upon a person's life.

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- B. This term refers to the power of the Holy Ghost coming upon and flowing through a man.

Jesus said the Holy Ghost would flow from within a man like rivers of living water. – John 7: 38-39 In the New Testament the anointing is used in relation to the preaching of the Gospel. The anointing is the power of God to enable a man to preach with power and authority.

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The Old Testament kings were anointed with oil.

The kings were anointed with oil by the prophets of God. This was a sign that they were authorized by God and set apart for His service. God's plan for the kings was for them to have the Spirit of God upon their lives. Some of the kings did not serve God and the Holy Ghost was not with them.

The Old Testament prophets were anointed with oil.

I Kings 19:16—*And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.*

In this Scripture Elijah is instructed by God to anoint Jehu to be king and to anoint Elisha to be his replacement as prophet. The anointing oil was poured upon the prophets as a sign of the Holy Ghost being poured out upon their lives. The prophets spoke as the very mouthpiece of God. God spoke through the prophets; they did not speak their own thoughts when they were prophesying but only as God spoke through them. The Bible uses the phrase: "the Word of the Lord," to refer to God revealing His messages to His prophets. - Jeremiah 44:22

The Old Testament priests were anointed with oil.

Numbers 3:3—*These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.*

The priests were to be Holy unto the Lord. They were also anointed with oil. This shows to us that those who do the work of the Lord must be anointed by the Holy Spirit.

Jesus was anointed by God to preach the Gospel.

Luke 4:18,19—*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.*

Hebrews 1:9—*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

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The Son of God was empowered by the Holy Ghost to preach the Gospel. How much more do we need the anointing of God to preach the Gospel?

Matthew 7:29—*For he taught them as one having authority, and not as the scribes.*

Jesus spoke with authority. God gives authority to the preacher by the power of the Holy Ghost.

C. The Anointing breaks the bondages of sin.

Isaiah 10:27—*And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.*

Isaiah 61:1—*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*

The anointing destroys the yoke of bondage. People are bound by sin, and only the power of God can set them free. Jesus said the anointing would bring deliverance to the captives. Many people are bound by satan's power and are in the prison of sin. The Word of God preached under the anointing of the Holy Ghost will break the chains of bondage and set the sinners free from satan's power.

Holy Ghost power moves over a congregation.

The Holy Ghost can break the power of sin while the preacher is preaching. Preaching alone can not break the power of sin. The Holy Ghost anointing will break the power of sin in the lives of the people. The anointing is more than the power of God to help the preacher it is the power of God to help the congregation.

The Holy Ghost brings conviction of sin.

John 16:8—*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*

The Holy Ghost will convince men of their sin and draw them to the cross. Anointed preaching will produce conviction of sin. Man can preach The Word, but only the Holy Ghost can cause men to be aware of their sin and bring them to God.

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The Study of the Word of God

Jeremiah 31:5—*And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*

The ministry of the preacher is to feed the people with the truth of God's Word. The preacher needs to be able to help people to understand the Bible. The preacher must first understand the Word for himself before he can preach to others. Nehemiah read from the book of the law, and then he explained the meaning to the people so they could understand God's Word for themselves. This is what preaching is all about: proclaiming the Word of God in such a way that people can understand and receive the Word and then be encouraged to act on the Word. The goal of this class is to help the student learn how to study the Word. There is no set way of study; every preacher will develop their own style of studying the Scriptures. The preacher should develop a habit of reading the Bible every day. The preacher must know the Word before he can preach the Word.

I. The preacher should understand the meaning of the passage.

II Peter 1:20—*...no prophecy of the scripture is of any private interpretation.*

A. There is only one correct meaning of a Bible passage.

The Bible is God's message to man, and God knew what He meant when He gave man His Word. The Holy Spirit will help man understand the Word. (John 16:13) Man will not receive the full understanding of the Word all at once. As the preacher prays, studies, and learns more of the Word, God will help him to understand more. The preacher should at least have an understanding of the passage he intends to preach.

B. A key to correct Biblical interpretation is to understand a passage within context

Context is how a word or sentence fits in relation to the whole sentence or passage. The best way to understand the meaning of a word is to see how that word is used in the sentence.

C. A dictionary can help the preacher gain a better understanding of the Scripture.

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There are reference books available such as the Strong's Exhaustive Concordance of the Bible and the Vine's Expository Dictionary to help us understand the original Hebrew and Greek of the Scriptures. These books give the meaning of words in the original languages. The use of a common language dictionary like Webster's can also help in understanding the meaning of words in the Scripture. For example, the word "servant" in Romans 1:1 is *doulos* in the original Greek language and it means "a love servant" or "one who chooses of his own free will to be a servant." Paul is saying he is a servant by choice and love and not driven as he was under sin. Looking up the meaning of the word "servant" helps us to understand the right meaning of the passage.

II. The preacher should compare Scripture with Scripture.

I Corinthians 2:13—*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

A Bible study method is to compare Scripture with Scripture. The Bible instructs us to compare spiritual things with spiritual things. By comparing verses with each other the Bible will be better understood. The Word of God will fit together like the pieces of a puzzle. One Scripture will interpret another Scripture. The Bible is in complete harmony with itself. There are no contradictions in the Bible. What God has written in Genesis will be in agreement with what God has written in Revelation.

1. Compare Scripture texts on the same subject.

A concordance is a book that lists the words in The Bible and shows where they are located in The Bible. Use a concordance to find Scriptures on the same subject. This will give you a better understanding of the subject being studied. For example if the subject of fasting has been chosen; you would look up Scriptures that contain the word fasting, fast, or fasted and read these Scriptures which will explain about fasting. This will give the preacher a Biblical understanding on the subject and give him a source of material to use in the pulpit.

2. Compare how the same word is used in different Scriptures.

A good way to understand the meaning of a word is to see how that word is used in the context of different Scripture passages. For

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example, see how “the Word” is used in John 1:1 and 1:14 and you will understand “the Word” refers to Jesus.

3. The Scripture will explain itself as Bible verses are compared.

The Word of God is in perfect unity in relation to itself. The verses in one Book of the Bible will support the same truths found in other verses of the Bible. One verse can help explain the meaning of another verse. For example

I Corinthians 12:13—*For by one Spirit are we all baptized into one body.*

Ephesians 2:22-23—*And hath put all things under his feet, and gave him to be the head over all things to the church Which is his body, the fullness of him that filleth all in all.*

Ephesians explains that the church is the body of Christ; also, by comparing these verses with I Corinthians 12 we understand that the “Body” is referring to the “Church” in both of these verses.

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III. The preacher should make notes on what he has studied.

A. Write down the meaning of new or unfamiliar words.

Everyone will develop their own way of learning new words. Some Bible words have a different meaning in the original language than what the meaning is of those words today. One method is to keep a notebook of new words and Bible definitions; this will help you to be able to memorize these definitions. The more the preacher understands of the Word; the more that God can use in the pulpit.

B. Keep the notes simple, direct and to the point.

You don't need to write a book to take good notes. Organize your notes into topics or subjects. Make a list of key Scripture verses that relate to your subject. If you use notes in the pulpit they should not contain all the material you have studied. Sermon notes should be very concise and organized. In this class you will learn how to prepare a simple outline of the sermon to use in the pulpit.

C. Write down a thought or sermon topic as soon as you can.

If you don't write down something when you receive it you may not be able to remember it later. God may show you something in prayer or while you are reading the Word; these truths should be written down and kept so they can be studied and used later.

D. It can be helpful to separate a Scripture into its main thoughts.

A good way to study a Scripture is to break it down into the main phrases of the text. You can then study each main thought of the text separately. The goal of the preacher is to share one portion of truth at a time. Separating the Scripture into parts will help you to preach one part of the Scripture and then go on to the next part and build the sermon on the whole Scripture one piece at a time. For example John 3:16 can be separated into its main thoughts:

Scripture Part	Topic to Study
<i>For God so loved the world</i>	the great love of God—Loves ALL
<i>that he gave his only begotten Son,</i>	the great cost of our salvation—the cross
<i>that whosoever believeth in him</i>	the great requirement —faith
<i>should not perish</i>	the great escape —no condemnation

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<i>but have everlasting life.</i>	the great reward —Heaven
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Looking at this verse part by part and studying it will help you to better understand the verse. This will also help you to preach this verse in workable pieces, one portion at a time. You will learn how to share truth in sections and build one step at a time.

Study Questions One

Introduction, Holy Ghost Empowered Preaching, The Study of God's Word (pgs. 0-10)

- 1) What is Homiletics?
- 2) What is the meaning of the word theme?
- 3) What is the Biblical pattern for preaching?
- 4) What is preaching?
- 5) Give Scripture to show the method God chose to reach the hearts of men?
- 6) Memorize II Timothy 4:2 & write it verbatim below.
- 7) Where is the authority of the preacher found?
- 8) Why should the preacher study before he enters the pulpit?
- 9) What will aid in the preaching of a sermon?
- 10) According to II Corinthians 3:6 what does the letter of the Word do?
- 11) Give verbatim I Peter 4:11

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- 12) How did God intend for the Gospel to be preached?
- 13) What is the literal meaning of the word unction in the original Greek language, and to what does it refer to?
- Study Questions One, continued*
- 14) Write out a Scripture verse to show how Paul preached.
- 15) What is meant by the term: the Anointing of the Holy Ghost?
- 16) What three groups of people were anointed with oil in the Old Testament?
- 17) According to Hebrews 1:9 what acts of Jesus caused Him to be anointed by God.
- 18) According to the Scripture, what destroys the yoke of bondage?
- 19) How many correct meanings are there of a Bible passage?
- 20) What is the key to correct Biblical interpretation?
- 21) What is meant by the word context in relation to correct Biblical interpretation?
- 22) Briefly explain the concept of comparing Scripture with Scripture.

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- 23) What is in perfect unity in relation to itself?
- 24) Why should you write down a thought or sermon topic as soon as you can?
- 25) How will separating the Scripture into its main thoughts help the preacher to preach better?
- 26) Give verbatim II Peter 1:20

Quiz One

Introduction, Holy Ghost Empowered Preaching, The Study of God's Word (pgs. 0-10)

- 1) What is Homiletics?
- 2) What is the meaning of the word theme?
- 3) What is preaching?
- 4) Write 2 Timothy 4:2 verbatim below.
- 5) Where is the authority of the preacher found?
- 6) Why should the preacher study before he enters the pulpit?
- 7) Give verbatim I Peter 4:11
- 8) How did God intend for the Gospel to be preached?
- 9) What is the literal meaning of the word unction in the original Greek language, and to what does it refer to?
- 10) According to the Scripture, what destroys the yoke of bondage?
- 11) How many correct meanings are there of a Bible passage?
- 12) What is the key to correct Biblical interpretation?
- 13) Briefly explain the concept of comparing Scripture with Scripture.

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Give verbatim II Peter 1:20

Section 1: Exercises

Exercises cover material from page 9, "The Preacher Should Compare Scripture with Scripture."

PART 1 "Compare Scripture with Scripture on the same Subject"
DIRECTIONS:

- 1) Find at least 3 references for each TOPIC listed on the left of the table.
- 2) Make notes on the right portion of the table on information gleaned in the verse concerning the topic.

TOPIC	REFERENCES
Marriage	Gen. 12:13&20:3→Abram would have to be killed for his wife to be taken. Judges 14:2→Samson needed his parents to arrange his marriage. Ex. 22:17→Parents could refuse to consent and stop a marriage. Es. 2:18→ I Cor. 7:7,8→ Prov. 18:22→
Religion	James 1:26→Our religion is vain if we bridle not our tongue. Deut. 32:31-33→ I Kings 12:26-33→ Matt. 22:36-40→ 2 Kings 18:3-7→
Murder	
Tabernacle	

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PART 2 "Compare how the same word is used in different Scriptures.
A" DIRECTIONS:

- 1) Find at least 3 references for each WORD listed on the left of the table.
- 2) Make notes on the right portion of the table on information gleaned in the verse concerning the topic.

WORD	REFERENCES
LOVE	Gen. 27:4 Gen. 29:20 Ex. 20:6 Lev. 19:18 Deut. 10:19
FORGIV E	
BAPTIZE D	
FAITH	

PART 3 "Compare how the same word is used in different Scriptures.
B" DIRECTIONS:

- 1) Find at least 3 references for each TOPIC listed on the left of the table.
- 2) Write down on the right how the Hebrew/Greek word is translated in each verse.

HEBREW /GREEK	How is the Hebrew or Greek word translated?
(GR#25) agapao	Matt. 5:43 ...love... Matt 5:44 ...love... Mark 12:33 ...love... <EXAMPLE ALREADY COMPLETE> Luke 6:32 ...love...
(HB#5545)	

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calach	
(GR#4102) pistis	Matth. 8:10 Acts 17:31 Rom. 3:26 Titus 2:10 Heb. 10:39
(GR#5485) charis	Luke 1:30 Luke 2:40 Luke 6:32 Acts 24:27 I Peter 2:20

The Delivery of the Sermon

This chapter will look at the delivery of the sermon. We do not want to over emphasize oratory and platform skills, but there are certain skills the preacher can develop that will help him to preach the Gospel. Preaching is still public speaking and God gives gifts and talents to men that He can use to spread the Gospel.

I. The preacher should be himself.

A. Do not try to imitate another preacher. Never try to be someone else. Some try to imitate the actions and motions of other preachers or try to imitate the voice of a great preacher thinking this will make them spiritual and effective. This is not an effective way of preaching the Gospel. The best way to preach is yield **your** personality to the Holy Ghost.

B. You should be natural in the pulpit. Do not try to force an unnatural presentation. Don't just wave your hands for the sake of motion. Let your hand gestures be natural and flowing, and not rigid and forced. A preacher may shout and get excited about what is being preached and the anointing will give power and authority to his voice, but always use **your** own voice in the pulpit. (You are preaching and not play acting.)

C. God will use your personality. The personality of the preacher will be evident in the pulpit. God will use who you are to proclaim His Word.

II. Avoid nervous habits which will distract from the message.

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We will discuss a few things that many people do that are very distracting to what is being said so you can get an idea of what to avoid while you are preaching. There are many other similar habits that even seasoned preachers get caught up in:

A. Don't put your hands in your pockets. Some people do things when they are nervous that they don't even know they are doing them. Some preachers will jingle coins in their pocket or play with keys in their pocket while they are preaching. Habits such as these are very distracting and can hinder what God is trying to do in people's lives.

B. Don't tap your fingers. Something as simple as tapping your fingers can be very distracting.

C. Do not say *aah...* or *umm...* transitioning between thoughts. Some people have a habit of trying to fill in non words such as the ones listed above while they are talking. Some of these habits may take time to overcome, but will be worth it in the pulpit. It is okay to pause for a second while you are preaching. Sometimes a pause can be very effective to gain attention. It is better to pause than to try to fill the space with words that make no sense and do not add to the message.

D. Do not pace incessantly while you are preaching. It is okay to walk and move while you are preaching and sometimes a preacher will get right down and move among the people while he is preaching. There is a difference, though, between natural walking and pacing. A caged animal will pace back and forth with no intent of going anywhere. Pacing like a cage lion while you are preaching will certainly take away from your message.

III. Eye contact is crucial to a good sermon delivery.

A. Do not look down while you are preaching. Some preachers have a good message, but people have a hard time to receive the Word because the preacher is always looking down while he is talking. It is important that the preacher is not always looking at his notes while he is preaching. The notes should only be scanned quickly from time to time during the sermon. You should look at the notes and then look up at the people to preach to them. The notes should only be a brief outline to help the preacher to remember what he has studied and to add Scriptures to support the message that is being preached.

B. Look people in the eyes while you are preaching. Preaching is the communication of truth. A good communicator looks people in the

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eyes when he is talking to them. When there is a large congregation it will not be possible to look everyone in the eyes, the preacher still needs to look at the people while he is preaching. Eye contact tells the listener that you are talking to them!

IV. Proper diction is necessary for a clear delivery of the message.

A. Don't mumble while you are talking. It is important that you speak clearly and pronounce every word so that people can easily understand what you are saying. Practice clear diction in your everyday conversation; this will help you to get in the habit of speaking clearly. It will also save you the embarrassment of people turning to a friend constantly to ask, 'What did he say?'

B. Speak loud enough so people can hear what you are saying. Even with a microphone and sound system you should still speak loud and clear. Good speakers project their voice from their diaphragm. Practice projecting your voice and let the air come from deep within the lungs.

V. Preach with Passion.

A. The people need to feel that you believe what you preach. You are trying to convince people the Word of God is true and that they need God in their lives. There must be no doubt or question in the mind of the preacher while the Word of God is going forth. The congregation will pick up on any hesitancy or unbelief from the preacher. If there are any doubts or questions you need to pray until you have the assurance of God in your heart concerning the Word that is to be preached.

B. Preach with feeling and emotion. It is okay to get excited about what you are preaching. Jesus came to give us life. The preacher should be full of the life of Jesus.

VI. Gestures & Movement

It is okay to use hand movements while you are preaching. You are preaching a living Word; you do not need to be stiff and dead in the pulpit. If you are telling the story of David and Goliath, it is okay to swing your arm over your head like you are slinging a stone. Body motions can be helpful when preaching to children, but are equally important when preaching to adults.

A. Body movements can add to the effectiveness of the message. A good speaker will illustrate with his hands while he is speaking. Our

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goal as a preacher is to be more than just a motivational speaker. Yet we also want to use every means possible to communicate the truth of the word of God. Let your movements be as such which adds to the message. You don't just want to flail your arms aimlessly with no motive or reason. To some people the use of hand gestures while they are talking comes natural to them, while to others it will seem unnatural to illustrate with their hands. You need to remember to always be you, but it is also okay to learn to express yourself through body motions.

B. Action can also help to illustrate your point. You can use action movements at times to illustrate what you are sharing with the people. For example, you can hold up the shield of faith or make motions like you are swinging a sword to illustrate the sword of the Spirit. You are trying to convince people of their need and share truth with them; you can use almost every means possible to get your point across. You do not want to be excessive with your motions to the point where you take away from what is being said, but it is okay to put life and energy into the sermon.

The Qualifications of the Preacher

The preacher's scope of qualification is mental, moral and spiritual. The preacher should be spiritually qualified and anointed to preach. The preacher should be mentally qualified through study. The preacher should be morally qualified by keeping a Christian testimony. Let us look closely at some specific qualifications of the preacher.

I. He must be a true Christian.

To preach Christ you must know Christ. Paul prayed: *that I may know Him*. As a preacher, you need to know Jesus as your Savior. You must know who Jesus is so that you can share who He is with others. It should be obvious that a preacher must be born-again, yet many today that call themselves preachers are not even saved.

Charles Wesley, the brother of John Wesley, preached and taught for several years ever before he accepted Christ as his Savior. As a sinner, he started religious studies at Christ Church, Oxford in 1726, but he wasted most of his energy there looking for good times. He received his master's degree making marks as a scholar in 1733 and in 1735 he was even ordained a priest in the Church of England. In 1738, Charles experienced a much needed 'spiritual awakening.' He was convinced of the New Testament message of salvation finally some 12 years after doing much religious study and even preaching. He was fruitless and ineffective during those 12 years, but following his conversion, Charles became an integral part of the great revival in America working beside his famous brother John Wesley. "Over the years of his ministry he wrote some 6,500 hymns to spread

the New Testament message as he understood it. When he died in London on March 29, 1788, he was known as a preacher of great power and wisdom."¹

An individual must be a Believer before he can be a preacher.

I Corinthians 4:13—*I believed, and therefore have I spoken; we also believe and therefore speak;*

II. He must be filled with the Holy Ghost.

Acts 1:8—*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in*

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Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

A. The preacher needs the infilling of the Holy Ghost to preach with power. The preacher cannot deliver the Word with power and authority without the Spirit of God helping him to preach.

B. The preacher is a flicker of what he could be without the anointing of the Holy Ghost. A preacher without the anointing is next to worthless. There are too many dead and dry preachers accomplishing little or nothing because they are not anointed by the Holy Ghost. Worse than “accomplishing little” are the many tares that have been sown in people’s lives by carnal preachers guided by their own interests. The preacher needs to be filled and led by the Holy Ghost.

III. He must be called.

Romans 10:15—*And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

A. What is meant by a call of God? It is an inner conviction given by the Holy Ghost and confirmed by the Word of God and the body of Christ. The Holy Ghost will speak to your heart. Paul spoke of the Holy Ghost bearing witness with his conscience. – Romans 9:1 God will burn His call upon your heart. The Word of God will strengthen this conviction. God will speak to you through His Word. Other Spirit filled Christians will bear witness of the call. The Holy Ghost spoke to the early church to Separate Paul and Barnabas for the work that God had called them to do. – Acts 13: 1-3 The call of God will be confirmed by the Body of Christ. James, Peter and John recognized the call of God upon Paul’s life. – Galatians 2:9.

B. Preaching the Gospel is a calling. The Bible tells us that a man must be sent in order to preach the Gospel. It is God who does the sending. Many are trying to preach that have not been called to preach the Gospel. God called Jeremiah to be a prophet before he was even born. “Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” – Jeremiah 1:5 The calling of God is more than emotion or excitement. The God of heaven will place His call upon a man’s life to preach His Gospel.

IV. He must be a student of the Bible.

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II Timothy 2:15—*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

A. He who is called to preach the Bible is also called to study the Bible. The preacher must know what he is preaching about. Paul told Timothy to preach the Word. You must know the Word before you can preach the Word. A workman will study and learn for the occupation he intends to do. For example a mechanic will learn about cars, a carpenter will learn about working with wood, and the preacher should like the other workman study the Word which he intends to preach.

B. The preacher should form a habit of daily study of the Bible. If the preacher is feeding daily on the Word of God he will have an abundant source of the Bread of Life to feed to others. The preacher must be prepared, through a study of the text to be preached, before he enters the pulpit. He should be thoroughly familiar with the portion of Scripture that is to be preached.

V. He must be a man of prayer.

I Thessalonians 5:17—*Pray without ceasing.*

Ephesians 6:18—*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

A. Prayer is the key to the success of the preacher. The success of a preacher is measured in souls saved and lives that have been changed by the power of God, not in monetary gain or popularity. The preacher needs to live a life of prayer if he is to have favor with God to reach the souls of men. A preacher that does not learn to pray will not stay in the ministry.

B. You will teach by example. The people that you preach to will look to you as their example. If people see that the preacher is not given to prayer then they will not Pray much either.

C. The power of God comes through prayer. If the preacher is to have the power of God in his life he must be a man of prayer. If there is no prayer there will be no power, if there is little prayer there will be little power, and if there is much prayer there will be much power. Every man of God that has been empowered by God has been a man of prayer. There are no shortcuts with God. If you want to preach the Gospel with power and authority then you must pray and pray and pray.

VI. He must be clean in life.

II Corinthians 6:17—*Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.*

A. The preacher must live a separated life. It is essential that the preacher live a clean life. The Old Testament Priests were sanctified for the Lord's service. The word sanctified means to be set apart or separated for God's service. God requires that a man of God be separated from the world. Jesus was anointed by God above others because He loved righteousness, and hated iniquity. - Hebrews 1:9. The preacher's heart must be toward the things of God, and not towards the world. The power of God comes only through a clean life.

B. The preacher must keep a good testimony. A preacher that does not live a Godly example will have no effect preaching to others to live

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a Godly life. The Word tells us that we are living Epistles, read and known by all men. – II Corinthians 3:2 For example, if people see the preacher always losing his temper and becoming angry they will not listen when that preacher tells them not to get mad. People will not respect a man that does not live a Godly life.

VII. He must be fit for service.

Ecclesiastes 9:10— *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

God's Word tells us to work with all of our might; this includes the preaching of the Gospel. The preacher should try to live healthy so he can have strength for the service of God.

A. The preacher should be physically fit for service. It is important as a preacher, you take care of yourself. You should make the attempt to eat right, and get proper sleep. The Bible tells us that there is some profit in bodily exercise. It is difficult for a preacher to preach when he is huffing and puffing in the pulpit and is always out of breath while he is trying to preach. It can also be difficult for people to receive from a preacher who is always out of breath. Your mind will not be alert if you do not get enough sleep. Our bodies are the temple of the Holy Ghost. The preacher needs to make the effort to take care of his body.

B. The preacher should be mentally fit for service. You should not bring your burdens with you to the pulpit. The people will feel if you are discouraged and burdened down.

You must learn to cast all your cares upon Jesus. (1 Peter 5:7)
Jesus is the burden bearer. (Matthew 11:28)

Paul admonished us to let the mind of Christ be in us. -
Philippians 2:5

The preacher needs to have the mind of Christ. The mind of Christ is never discouraged, fearful or burdened down. Again, proper rest and nutrition will help you to be mentally fit for service.

Study Questions Two

The Delivery of the Sermon & The Qualifications of the Preacher (pgs. 16-22)

- 1) Who should the preacher be while he is delivering the sermon?
- 2) How should hand gestures be used during the sermon?
- 3) Why should you avoid nervous habits while you are preaching?
- 4-7) List four nervous habits which can distract from the message.
- 8) What is crucial to a good sermon delivery? (answer from the class notes)
- 9) Where should you not look while you are preaching?
- 10) What is necessary for the **clear** delivery of a message?
- 11) What do the people need to feel concerning what you preach?
- 12) With what will a good speaker illustrate with while he is speaking?
- 13) What is the preacher's scope of qualification?
- 14-20) List seven qualifications of the preacher.

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Study Questions Two, continued

- 21) Who must the preacher know in order to preach Christ?
- 22) Write verbatim and memorize Acts 1:8.
- 23) What is meant by a call of God?
- 24) Why should the preacher feed daily on the Word of God?
- 25) What must the preacher do if he desires to preach the Gospel with power and authority?
- 26) According to Hebrews 1:9 why was Jesus anointed above others?
- 27) What does the word sanctified mean?
- 28) What are some ways the preacher can be physically fit for service?
- 29) What should the preacher not bring with him to the pulpit?

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30) What does Philippians 2:5 remind the preacher that he needs?

Quiz Two

The Delivery of the Sermon & The Qualifications of the Preacher (pgs. 16-22)

- 1) Who should the preacher be while he is delivering the sermon?
- 2) Why should you avoid nervous habits while you are preaching?
- 4-8) List four nervous habits which can distract from the message.
- 7) What is crucial to a good sermon delivery? (hint: *Preach to the people.*)
- 8) What is necessary for the **clear** delivery of a message?
- 9) What do the people need to feel concerning what you preach?
- 10-16) List seven qualifications of the preacher.
- 17) Who must the preacher know in order to preach Christ?
- 18) Give verbatim Acts 1:8.
- 19) What is meant by a call of God?
- 20) What does the word sanctified mean?

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BONUS: What does Philippians 2:5 remind the preacher that he needs?

Christian Preaching

Preaching is the spoken communication of Divine truth with a view to persuasion. This definition covers three aspects of preaching.

- I. The Matter of Preaching
"Divine truth" - tells us what to preach
- II. The Manner of Preaching
"Spoken communication" - tells us how to preach
- III. The Mission of Preaching
"with a view to persuasion" - tells us why we preach

I. The Matter of Preaching

- A. Preaching is the communication of truth.
This tells us what we should preach.
Divine truth should be the subject matter of the sermon.

B. The limits of Christian preaching

Paul told Timothy to preach the Word. Preaching then by definition should be limited to:

THE PROCLAMATION AND ENFORCEMENT OF THE WORD
OF GOD

THE DELIVERY OF A MESSAGE FROM GOD TO MAN

PREACHING CONCERNS ITSELF WITH GODLY
SUBJECTS

The way of salvation is the most important subject a preacher will preach. Man needs a relationship with God and not merely a philosophical or even religious influence. The preacher will also instruct the congregation in Christian duty. The preacher is called to preach the Gospel of Christ, and not to lecture on literature or unbiblical subjects.

THE SERMON MUST BE FOUNDED ON SCRIPTURE

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When a preacher speaks as a herald, he must cry out **THE WORD**. Anything less cannot legitimately pass for Christian preaching.

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C. The extent of Christian preaching.

BE CAREFUL - Do not attempt to preach too much at one time.

BE CLEAR - You need to keep the sermon to one main thought.

BE CONSERVATIVE - You should leave something for the next time.

A sermon does not have to be eternal to be Divine!

D. The authority of Christian preaching.

PREACH THE WORD! You are delivering God's Word and not some newspaper article. Preach out of the conviction resulting from the Divine Testimony of Scripture. The absolute belief in the inspiration of the Bible is necessary for strong conviction for its truths. We preach what we preach because it is **right** and we know it is right because **God** said it! If the foundation of your sermon is the *Almanac* or *Encyclopedia*, your message no matter how logical will lack **authority**. The Divine inspiration of the Bible is what gives Christian preaching its **authority**.

I Timothy 4:2—*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

KNOW THE WORD! You must study the Word of God because you must understand the text to be preached. An understanding of the text will yield authority to the preacher during the delivery of the sermon. If you are unsure of what you are saying or lack confidence in your understanding of the message, then that will weaken the presentation of the sermon. If you don't seem sure of what you are talking about then the people will not receive the message you are trying to preach.

2 Timothy 2:15—*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

GIVE A POSITIVE WORD! You should be positive and encouraging in the pulpit. Even reproof can be preached with a positive outlook. Remember you are trying to uplift people and not tear them down. If you tear down it is always with the purpose to rebuild! Do not end your sermon negatively, but positively. After the

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doctor diagnoses the disease, he does not go home, but follows with the remedy.

Hebrews 4:12—*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

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- E. There are important elements of preaching which make the preacher effective in his goal of persuasion.

There are different types of sermons that are effective in different settings:

- a. **Textual**—The text gives the theme, title and divisions. The divisions are suggested by the prominent words of the text.
- a. **Topical**—Founded on the theme or topic of the text.
- b. **Textual-Topical**—The sermon is treated textually and expressed topically,
- c. **Textual-Inferential**—The sermon is drawn from inferences out of the text.
- d. **Expository**—The sermon *exposes* or *explains* the text in its richness of meaning.

There are different types of subjects that can be preached:

- a. **Doctrinal**—Instructional preaching of Bible doctrines. (II Tim. 4:2)
- b. **Historical**—Setting the historical scene of a Scripture passage. (Telling the story.) Relating of history to inspire faith. (Great revivals.)
- c. **Biographical**—Preaching on Scriptural persons and great people of God.
- d. **Exegetical**—An explanation or thorough examination of the text.
- e. **Prophetical**—Show how prophecy has been fulfilled. Scripturally unfold God's plan for the future.

A sermon should be outlined and have a structured, logical order of thought. You must know where you are going and lead on a path that your hearers can follow!

- a. **Text**—Draw the sermon out of a text. *Preach the Word!*
- b. **Title**—The name given to the sermon is called a title. Most of the time a title is extremely helpful in clarifying your topic to the hearers. Not every sermon has to have a catchy title like “Running for the Gold,” but your sermon direction needs to be communicated to the hearers near the start of the sermon. A title is the simplest way to tell the hearers, “This is the direction we are going in today.”
- c. **Theme**—The theme is the main subject of the sermon. A sermon should not be scattered, unrelated thoughts going in every direction, but every thought should be united by a single theme or subject. Preaching is not stand-up comedy or story time, but is eternal business where the preacher waits on God for the message of the hour and then follows through to the best of his ability to communicate that single theme

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in his preaching. Do not preach your own thoughts, but preach the mind of God.

d. **Introduction**—Lead the congregation into the sermon. Do not ramble, but use the beginning moments to lay the foundation of the sermon. Lean wholly on the leading of the Holy Ghost that He would prepare the hearts and minds of the hearers to receive the message of the hour.

e. **Body**—The body of the sermon outline includes the meat and substance of the sermon expressed as *main points*. The sermon is built step by step in the body of the outline.

f. **Conclusion**—The conclusion is the end of a sermon, but is not merely the point where you say you are done, but is perhaps the most important part of the sermon. It is so important because it is an intense time of decision for the hearers. The conclusion should include a call to action. The question, "What should be said in the conclusion?" is answered by answering another question, "If the congregation were to leave forgetting everything that I have said in my sermon except for one thing, what would I want that one thing to be?" The answer to that question should be your conclusion.

II. The Manner of Preaching

A. The manner of preaching is "spoken communication." The manner of preaching tells us how to preach. Communication involves relating a concept to the people. The concept must be understood by the people for communication to take place. The most practical requirements for communication are proper diction and plain speech. The preacher must speak in such a way that the people **understand**. Let us look at Nehemiah's example:

Nehemiah 8:8—*So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*

God's word was read distinctly or clearly, they explained the Word to the people or *gave the sense* and the people were taught the Word, so that they **understood** it.

"A preacher ought to so preach, that when the sermon is ended, the congregation shall disperse saying, 'The preacher said this...'" -Martin Luther.

A powerful and effective delivery requires:

- **the unction of the Holy Ghost**, (I John 2:20)
- **clear, common speech** (Effective preachers like D.L. Moody spoke in the language of the common man.)
- **and passion**. (Say what you mean, and mean what you say.)

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Persuasion is possible through a powerful delivery. Ultimately, the power of a preacher is the result of the unction of the Holy Ghost. The unction of the Holy Ghost will enable the preacher to preach with passion. Preach as if you were defying the entire host of hell as a David crying on that rock, "Is there not a cause!" The preacher must be convinced of the rightness and power of his message if he is to be effective. Follow the leading of the Holy Ghost because he will guide you right and respond to His unction because in that yielding the power of the Almighty God can be manifested.

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B. The congregation needs to be kept in view throughout the entire sermon process.

1. Keep the congregation in view during the **preparation** of the sermon. Pray for and consider the kind of people to whom you are preaching. Effective preaching requires great flexibility and discernment on behalf of the preacher. Certain approaches are guaranteed to only “shut off” certain kinds of people. Allow the Holy Ghost to lead you in your sermon preparation so that those who hear sense the Divine influence and appointment of the sermon. God knows who will be there and in what frame of mind they will be in, but also there are things we can learn about each different preaching scenario. Whether speaking at a young people’s service, Sunday School class, to a mature congregation, on a Street corner, or in a tent crusade the setting and its congregation must be kept in view. In one sense, the preacher is a student of humanity. “Sir, it is not books, it is men that we must study” –Patrick Henry

2. Keep the congregation in view during the **presentation** of the sermon. You will learn to tell if they are receiving the Word. You can add more illustration and emphasis if the people do not seem to be getting the message. Respect the time given to you.

C. The sermon should be a familiar, rhetorical and reasoned discourse.

A familiar discourse uses the Scripture as its foundation because God’s Word is relevant and not disconnected from the needs of men. It would seem (and rightly so) very foreign to a Christian congregation if their pastor stood and chose his text out of the Reader’s Digest. Second, the sermon should be familiar in the sense that its vocabulary and meaning can be easily understood. Everyday illustrations can help people relate to the sermon. Jesus was very effective in using that which was familiar (sheep, farming, etc.) to illustrate that which was unfamiliar (The Kingdom of Heaven). Simple exposition of the Scripture will never alienate the hearers, but drawn them in by its relevancy and truth.

A rhetorical discourse is a formal declaration of the Word. Organization and proper outlining will ensure that the hearers will be able to follow the preacher. Unity and orderliness should be accompanied with a passionate presentation of the Word. Structure alone is not enough, but is only the beginning. All the tools of rhetoric benefit the preacher, but his passion and anointing will determine how convincing he will be.

A reasoned discourse presents the **facts** of God’s Word. Compare Scripture with Scripture and interpret each text within its context. God’s Word is The Final Authority and standard for all

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principles of life. Clearly and sensibly communicate.. You need to make sense because the people need to be able to follow you while you are preaching. Present Truth in a simple logical order. Share truth step by step and progressively build as the sermon continues.

III. The Mission of Preaching

The mission tells us **why** we preach. The sermon is framed with a view to **persuasion**. The aims which the preacher sets before him are:

A. **The Salvation of Souls**—God chose the foolishness of preaching to save the lost. (I Cor. 1:21)

B. **Spiritual Growth**—God has given ministers to the church for the express purpose of the perfecting of the saints. (Eph. 4:11-14) The preacher is responsible to feed the sheep with the Word of God. (Jn. 21:15-17)

C. **Produce Faith**—By the preaching of the Word of God, seeds of faith can be sown in the hearts of people for healing and other needs. (Rom. 10:17) God requires faith (Hebrews 11:6) to be exercised by every individual and the preacher's mission is to cause the people to believe God's Word.

D. **Instruct the Church** (II Tim. 4:2←memorize)

E. **Encourage Believers**—A faithful minister of the Gospel carries a burden that all who have heard may be encouraged and helped. While he is preaching, the preacher is reaching down by the help of the Holy Ghost to the lowest places that by any means someone would be helped up and out of their horrible pit.

F. **Bring the Congregation to a Decision**—Never be content as a preacher to have been 'inspiring' only. Unless the hearers are brought to a point of decision, they will leave the same way they came. The preacher is not responsible to and cannot force people to obey, but he can straightway lead the people in his preaching to the water and boldly declare with the authority of the Holy Ghost, "Drink! This is what you need! Come to Christ!" The preacher must work towards the 'altar call' as he preaches because that is where each person will be brought to a point of decision where they must accept or reject the message.

Study Questions Three

Christian Preaching (pgs. 26-31)

- 1) According to its definition, what are the “three aspects of preaching”?
- 2) What should we preach?
- 3) What does it mean to be “conservative” when preaching?
- 4) What gives preaching its authority?
- 5) In your own words. Why should you give a positive word?
- 6) List 5 different kinds of sermons.
- 7) List 5 different kinds of subjects that can be preached.
- 8-9) List the 6 main parts to a sermon.
- 10) What does the manner of preaching tell us?
- 11) Ultimately, what is the key to preacher’s power?
- 12-13) In 2-3 sentences. Explain what it means to “keep the congregation in view”.
- 14) What does the mission of preaching tell us?

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15-20) List six reasons why we should preach.

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15-21) List six reasons why we should preach.

The Theme & Thesis

Introduction: The importance of a single idea.

FORMING AN IDEA

The word *idea* is from the Greek *EIDO*, which means *to see and therefore to know*. A synonym for *idea* is *concept*, which comes from the verb: to conceive. One definition for conceive is *to create a mental image*. Thoughts and ideas must be expressed in words. Preaching involves the communication of a Biblical concept. That means of communication is obviously the spoken word.

EFFECTIVE COMMUNICATION DEMANDS A SINGLE THEME.

The theme refers to the main subject of the sermon. It is the main thought or idea that is to be communicated to the people. You will learn in this class that the use of one main theme was the Biblical pattern for the prophets and preachers. The prophets had a message from God; they declared God's message with authority and precision. The sermons in the New Testament contain one single theme. The preacher must have a message from God. There is a difference between a preacher that simply picks a sermon to preach and a preacher that has a message from God. God is a God of order and timing. God has a message for the people; you need to know the message of God for the time that you will preach.

YOU MUST BE ABLE TO COMMUNICATE THE MESSAGE TO THE PEOPLE.

The message will have one main thought or theme; the one point that God wants to impress upon the people that day. This is not about just trying to be intellectual or an orator. It is about receiving a message from God and then preaching that message to the people. The purpose of this class is to help the preacher deliver the message from God to the people. The message is expressed in words.

I. What is Meant by the Term *Theme*?

A. The subject upon which the preacher plans to speak.

The subject will answer the question: "WHAT AM I TALKING ABOUT?" The theme or subject is simply what the sermon is going to

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be about. What is the message that God has for the people? This one message or subject is what is called the theme.

The subject of a sermon should never be only one word. Single words are too vague to form a complete subject. Single words like worship, faith and love are too broad for a sermon subject. The subject needs to be clearly expressed to form a complete thought. For example, there are so many aspects of love that could be preached in a sermon. You need to know what part of love you intend to preach for one sermon.

The theme should come from the passage of Scripture which the preacher has chosen for his text. As a rule the text naturally suggests the theme. The text is the portion of Scripture that is read before the sermon is preached. Remember that you are preaching the Word. The theme should flow naturally from the Scripture. The text should not need to be flung on the rack and tortured before the theme can be extracted from it. The theme should also be evident in the text as one of its ruling ideas. During the delivery of the sermon it is effective to frequently use the words of the text. Remember to *preach the Word* because your authority comes from the Word. "It is foolish to be lavish in words and niggardly in truth." - Spurgeon.

NOTE: Webster's Tenth Edition defines the word 'niggardly' "to be grudgingly mean about spending or granting". The Barnhart Dictionary of Etymology traces the origins of 'niggardly' to the 1300's, and to the words 'nig' and 'ignon', meaning "miser" in Middle English. (Nowhere in any of these references is any mention of racial connotation associated with the word 'niggardly'.)

B. The theme expresses the purpose the preacher has in mind.

The preacher should always have a purpose. There needs to be a target in view. You should not be shooting buckshot, hoping to hit something. Preaching should have the precision of a sharpshooter. If you aim at nothing you will hit nothing.

A clear purpose will insure only one theme in the sermon. There may be more than one theme in the text, but there should not be more than one in the sermon.

II. The Advantages of Having a Theme

A. The theme insures arrangement in the sermon.

A sermon should not be a collection of thoughts that have little or no relationship to each other. This class will teach you how to break the sermon into workable portions which will be preached one part at a time. These parts will be referred to in this class as the

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points of the sermon. This can be compared to preparing a meal and then serving it one course at a time.

The points of the sermon should always relate to the theme and progress like steps taken on a journey. You are building upon the theme one step at a time. You will advance the theme one point at a time with each point always referring back to the theme.

The theme should be kept in mind when preparing the sermon.

B. The theme promotes unity in the sermon.

Let the sermon be the one message that God has for the people. You are preaching one sermon and not several little sermons.

Let the theme be evident throughout the sermon. Would a late-comer be able to determine the subject of the sermon? Could the hearers answer the question: What is the preacher talking about? The theme should remain the final and ruling impression on the hearer's mind.

C. The theme helps to give clearness of thought to the sermon.

The preacher must clearly define his theme if he wants his sermon to be clearly understood. Do not aim at more than what can be discussed in the time given. "He grasps at the stars and sticks in the mud." - John Wesley.

Narrowly define the subject to be preached. The thesis statement is the term used to refer to a complete sentence that clearly defines the sermon to be preached. This will be dealt with later. Keep the theme within practical limitations, deal with one aspect of truth at a time and try to save something for next time.

III. Biblical Precedent for a Theme

A. The Old Testament prophets' messages were clear messages from God. They had a complete message that contained one theme at a time. There was a specific purpose for each of the messages. The specific purpose was to persuade the people to return to God by warning the people of coming judgment and other prophecies of future events.

B. Jesus preached well organized discourses and He is the supreme example of the preacher. A central theme is evident in the sermons of Jesus.

C. The sermons of the NT apostles were proclamations of a single idea. The example set by the NT apostles demonstrated the

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importance of one major theme. The sermons were directed toward a particular audience and contained a singular message.

D. Each book of the Bible expresses a unified theme. For example, **Psalms** is not incoherent and painfully random, but over and over again it expresses the vital elements of worship.

IV. The Characteristics of the Theme

A. The theme should narrowly define the subject to be preached. It should not be too broad of a subject to be covered in one sermon. In a single sermon, one concise concept should be addressed.

B. The theme should be expressed with clearness of thought. Use plain, simple speech while you are preaching. The theme should be easily understood by the congregation.

C. The use of one theme is helpful to the congregation. It helps them to understand the truth of the Word. One main theme is easier to retain than many unrelated thoughts. If you establish a reputation for maintaining a singular theme, the hearers will rightfully assume each thought presented is related and better comprehend the message in its entirety. If the hearers think you are off-track or detoured from your theme, most of the time they will not fully listen but impatiently wait for you to get back to your subject. They will lose focus and interest if they think you are lost!

V. The Thesis Statement

A. What is the thesis statement? The term *thesis statement* is used to refer to the one complete sentence that will define the subject to be preached. It is a way of expressing what the sermon is going to be about. It is the entire sermon described in one complete sentence. It is to let the people know where you are going so they can follow you. It is the theme expressed in a clear, complete and concise sentence—a sentence that will give direction to the sermon. The *thesis statement* will narrow broad subjects.

B. The thesis statement completes the subject. A subject cannot stand alone. A subject needs a complement to be complete. A complete sentence needs both a subject and a predicate. This statement will add a predicate to the subject. You need to know what you are going to say about your subject.

- The subject answers the question: What am I going to say?

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- The thesis statement answers the question: What am I going to say, about what I am going to say?

For example, a possible thesis statement for a sermon preached from Romans 10:17 could simply be: **True faith requires a Word from God and then obedience to act upon that Word.** This answers the question: what am I going to say about faith? The complete sentence (thesis statement) gives a focus for the sermon.

C. The thesis statement is of great value. The thesis statement allows you to know exactly what the sermon is to be about. Put the message that you have received from God into one sentence. It lays a foundation for the entire sermon and will help you introduce the sermon. In one sentence, you will be able to tell the people what you intend to preach. The people will know where you are going so they can easily follow you. It helps the people to retain the main subject of the sermon and answer the question: "What was the sermon about?" Since people are able to recall from memory a fraction of what they hear, a thesis statement packages the message into a memorable size so they can take the truth home with them.

D. Examples of Thesis Statements Taken from Scripture Texts

TEXT: *Let this mind be in you which was also in Christ Jesus.- Phil. 2:5*
THESIS: The believer must allow his thoughts to be in line with the mind of Christ.

TEXT: *Jesus wept. - John 11:35*
THESIS: The unbelief of man grieves the heart of God.

TEXT: *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; - Heb. 2:3*
THESIS: Those who do nothing concerning their soul are in fact rejecting the greatest gift and will not escape eternal judgment in hell.

The Text

I. The Use of the Text

A. The Meaning of the Term *Text*

The term *Text* usually refers to the Scripture read by the preacher at the beginning of the sermon. It is the portion of Scripture that will be expounded upon.

The text may include more than is actually read. The sermon may be built upon an entire passage or chapter. The preacher may chose to read only portions of a lengthy text, or read through it as he progresses through the sermon.

The text is the Scriptural foundation upon which the sermon is built. The Word of God is the preacher's authority. - I Tim. 4:2 The Word of God is the final authority.

II Timothy 3:16—*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

The Latin word *textus* means the product of weaving or the web. The text is the fabric of the sermon. The sermon is woven around the text.

B. The Reasons for the Use of a Text

There are Biblical examples of reading Scripture before exhortations.

- a. The Book of the Law was read prior to exposition. (Neh. 8:8)
- b. Jesus read from Isaiah before He taught the people (Lk. 4:16-20)
- c. The Apostles used Scripture as a foundation for their sermons.
 - 1) Peter quoted from Joel on the Day of Pentecost. (Acts 2:16-21)
 - 2) Paul used Scripture in his preaching. (Acts 13:16-42)
 - 3) Timothy was admonished to Preach the Word - II Tim. 4:2

There is historical precedent for reading Scripture before sermons are preached.

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- a. The Synagogue setting consisted of reading a portion of Scripture followed by explanation and exhortation of the Scripture.
- b. The early church preachers read Scripture texts before they preached.
- c. Effective preachers of the great revivals expounded upon Scripture texts read before the sermon.

The preacher's authority is founded upon **THE WORD OF GOD.**

- a. The Gospel is the power of God unto salvation. – Rom. 1:16
- b. God's Word will not return void. – Is. 55:11
- c. The philosophy of man will not save souls.

C. The Selection of the Text

1. The text should be chosen with careful consideration. Pray for the direction of The Holy Spirit when selecting a text. Also, consider the appropriateness of the text for the congregation to be addressed. For example, Song of Solomon 1:13 would not be an appropriate text for preaching to children.

2. Realize the needs of the congregation when selecting a text. Have there been recent personal tragedies that would make certain subjects very delicate? Remember, you are trying to help and not hurt. Sometimes you have to hurt someone to help them, but just because you are hurting someone does not mean you are helping. Much damage has been done by preachers abusing people with the Word of God.

3. Involve the Christian Church calendar when you select a text. On Resurrection Sunday people expect to hear a sermon about the resurrection of Christ. On Christmas, the day set aside to celebrate the birth of Christ, you can select a text that deals with the birth of Christ.

Current events can be taken advantage of in the selection of a text. National disasters can cause people to realize God's power. You can show how Bible Prophecy is being fulfilled.

D. The Advantages of Using a Text

1. A text conforms the elements of preaching to truth and promotes attachment to the Bible. The text gives the preacher opportunity to explain Scripture. The text guards against un-Scriptural topics.

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2. A text guards against rambling. The text will hold the message on track. The text will keep the preacher from wandering and getting lost. A good key to remember when you lose your place preaching or preparing is to go back to the text.

II. The Structure of the Text

A. The text should form a complete sentence.

If not a complete sentence, the text must include at least a complete truth to be expounded. A proper text is never a phrase taken out of context. Portions of texts can be used to say almost anything. Correct Biblical interpretation is essential to properly using only a portion of a verse as a text.

For example, if a portion of Matthew 18:17 was used as a text :“If he neglect to hear the church, let him...”. This fragmented text could be used in a very wrong way.

*“Verses of scripture should not be mutilated
for the sake of obtaining a striking or sensational text.”*

Keep in mind, one complete truth is to be expounded upon. The context in which the text appears must always be considered. This will guard against error. This will insure proper interpretation of the Scripture.

Examples of useable fractional texts:

- a. *...the blood of the everlasting covenant...* (Hebrews 13:20)
- b. *...Whose I am...* (Acts 27:23)
- c. *...reconciled to God...* (Romans 5:10)
- d. *...unsearchable riches...* (Ephesians 3:8)
- e. *...thy sons, O Zion, against thy sons, O Greece...* (Zechariah 9:13)
- f. *Every man at the beginning doth set forth good wine... then that which is worse, but thou...* (John 2:10)

B. The Length Of The Text Is Determined By The Theme.

1. Be certain the theme is expressed from the chosen length of the text. Not so short as to not clearly explain the theme. Not so long as to give more than necessary to naturally suggest the theme.

2. Short texts arrest attention. Easier for the congregation to remember. Be careful not to use a text excessively short that does not form a complete thought.

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3. Long texts give fullness and authority. A complete foundation for the sermon. An opportunity to relate Biblical accounts to the congregation.

C. Texts May Be Drawn From More Than One Passage.

1. **Complementary Texts.** The word *complement* means *something that completes, makes up a whole, or brings to perfection*. Complement is not compliment which is an expression of praise. Texts which corroborate or work together to explain a complete truth are complementary texts.

Examples of complementary texts:

EXAMPLE 1:

“I am the door of the sheep” - John 10:7

“We have access by faith” - Romans 5:2

“We both have access by one Spirit” - Ephesians 2:18

“Enter into the holiest by the blood of Jesus” - Hebrews 10:19

EXAMPLE 2:

“A Faithful minister of Christ” - Colossians 1:7

“I Paul am made a minister” - Colossians 1:23 (A minister of the Gospel)

“A minister of the church” - Colossians 1:24-25

EXAMPLE 3:

“Thou wilt keep him in perfect peace, whose mind is stayed on thee:” - Isaiah 26:3

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” - Philippians 4:7

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Contrasting Texts. The word *contrast* means *to compare as to point out the differences*. Texts which reveal more than one side or aspect of a subject are contrasting texts. It is important to note that these texts are *contrasting* and not *contradicting*!

Examples of contrasting texts:

EXAMPLE 1:

“for our God is a consuming fire” - Hebrews 12:29
“for God is love” - I John 4:8

EXAMPLE 2:

“let us fall now into the hands of the LORD; for his mercies are great:” - II Samuel 24:4
“It is a fearful thing to fall into the hands of the living God.” - Hebrews 10:31

EXAMPLE 3:

“I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children,” - Exodus 20:5
“The son shall not bear the iniquity of the father,” - Ezekiel 18:20

Parallel Texts. The word Parallel means *side by side, extending in the same direction, similar or corresponding*. To compare is to show how things are alike. Texts of the same words used in various ways could be called *parallel texts*.

Examples of parallel texts:

EXAMPLE 1:

The “ifs” of the eleventh chapter of John stand up like the successive peaks of a mountain range. - John 11:9, 10, 12, 21, 40

EXAMPLE 2:

C.H. Spurgeon preached a sermon on the words “I have sinned”:

- The hardened sinner Pharaoh - Exodus 9:27
- Double-minded Balaam - Numbers 22:34
- Insincere King Saul - I Samuel 15:24
- Remorseful Achan - Joshua 7:20 (Sorry he was caught, but not repentant)
- Agonizing Judas - Matthew 27:4
- Job, overwhelmed by the righteousness of God - Job 7:2
- The repentant prodigal - Luke 15:21

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III. The Treatment of the Text

A. The Textual Sermon

1. **Divisions.** The prominent words of the text form the divisions of the sermon. Follows closely the words of the text, clause by clause. The text is taken apart into manageable portions, for the purpose of a thorough examination of the text. The text is not taken apart with a club, as a child might break up a watch. The text is taken apart with the precision of a watchmaker.

2. **Success.** The success of the textual sermon. Dependent upon the selection of the text. Certain texts are better suited to textual treatment. Other texts are best treated in a topical manner. Many texts can be treated in a variety of different ways.

3. **Analysis.** A proper analysis of the text. Analysis - separating , or breaking up of anything into its constituent elements; analyze - to take to pieces; to examine critically part by part. - Webster.

4. **Precise Language.** Division of the text in its precise language. At clear, natural breaking points within the text. A correct interpretation of the words of the text. The meaning in the original language. (Strong's, Vine's) Considering the context of the word within the verse. Considering the context of the verse within the entire passage.

5. **Distinguishing characteristics** of this type of sermon. It should be natural and easy to develop—a flowing of thought to thought. Do not force divisions at awkward breaking points. There should be a distinct advancement in thought. Each division should carry the theme one more step towards the climax. It is not always necessary to divide the words of the text as they occur, as long as there is advance of direction within the sermon itself.

B. The Textual-Topical Sermon

Divisions. The divisions of the sermon are expressed topically, but treated textually. The text itself still provides the natural divisions of the sermon. (Treated textually). The thought contained within the divisions is explained using words that expound upon the topic. (Expressed topically). The thought rather than the words of the text is made prominent.

Success. The success of the textual-topical sermon is dependent on a balanced union of two elements: 1) Proper analysis to determine the divisions of the text and 2) The theme (topic) of the divisions should be expressed in clear concise language. "It's (the textual-topical sermon's) success depends on the union of the

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analytical and synthetical elements in the mind of the preacher.” - James Pattison.

The word *synthesis* means *a combination or putting together; combining of parts into a whole; the opposite of analysis*². Take apart the segments of the text with the purpose of putting the analyzed parts back together. There should always be an advancement of thought.

Distinguishing Characteristics. The textual-topical format ensures freshness and variety in the sermon. The preacher is held to the words of the text—guaranteeing a solid Biblical foundation—but is also allowed freedom of thought. Never forget that the preacher’s authority comes from The Word.

C. The Textual-Inferential Sermon

Divisions. The theme is found in the words of the text. The divisions of the sermon are determined by the text. (Textual treatment). A series of inferences is drawn naturally from the words of the text. An inference is what could be implied by the text and also what could be concluded based on the words of the text. Some inferences drawn from Revelation 3:20 could be:

Re 3:20—*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

- Christ is on the outside, but has not abandoned His Church. He has not left her, but stands knocking. “*Behold, I stand at the door and knock...*”
- Christ is speaking something that the Church needs to hear, but as a whole will not listen. They have shut him out so He makes his appeal to the individual. “*...if any man hear my voice...*”
- Christ will reveal Divine truth that will enable the individual to overcome and receive the promise of verse 21. “*...will sup with him...*”

Revelation 3:21—*To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

Success. The success of the textual-inferential sermon is dependent on the choice of a text that lends itself to this type of treatment. “The text must be one from which a series of logical propositions can be drawn; and the sermon must preserve faithfully the spirit, and even where possible the very words of the text.” - Pattison.

The inferences must be clear, logical, and easily followed by the congregation. Proper Biblical inferences are not mere speculation

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without logical evidence. Any proper inference will not contradict any other Biblical truth in that verse or any other verse of the Bible. Textual inferences should have distinct culmination of thought. Simply, each inference must be meaningful and expressive of the intent of the context.

A lot of the success of the Textual-Inferential format is dependent on the mental capacity of the preacher. The preacher must have the ability to adequately present the facts. An argumentative and analytical mind is best suited to this type of preaching. This kind of sermon is very effective “at the same time analytical, synthetic, argumentative, and rhetorical, it commands respectful hearing.”- Pattison.

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D. The Topical Sermon

Divisions. The topical sermon is founded on the theme or topic of the text, rather than on the words of the text. The theme is most-prominent in a topical sermon. The divisions of the sermon are formulated by the preacher (which should be based on the theme.) The text should naturally suggest the theme even though the theme can actually be chosen first. The treatment style of the text will be rhetorical—clearly expounding on the theme. The topical sermon should be a thorough presentation of a topic.

Advantages of the topical sermon. It allows for rhetorical perfection. It allows for a thorough examination of the theme. It trains the mind to breadth of view—to look at the whole picture. The topical sermon greatly encourages considerations of **THE WHOLE COUNCIL OF GOD.**

Distinguishing Characteristics:

- a. **Illustrative**
This sermon type provides opportunity for illustrations and stories.
- b. **Climactic**
The topical Sermon rises to successive climaxes reaching a well-defined conclusion.
- c. **Persuasive**
The element of argument should be found in every sermon. Logic should never be sacrificed for rhetoric.
- d. **Progressive**
The points are indicated, reached and reviewed. Plain direct application should be found in every sermon.

Success. The success of the topical sermon is dependent on the rhetorical ability of the preacher. He must be a student of the Word and able to give a well organized presentation of truth. The strength of this sermon type lies in keeping with the topic at hand. An acceptable topical sermon will be an exhaustive presentation of the theme where every facet of the gem is held to the light.

E. The expository sermon

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The expository sermon is a thorough examination of the text. This type of sermon is covered extensively in Homiletics III and will not be covered at this time.

Study Questions Four

Theme, Thesis, & Text (pgs. 34-44)

- 1) List four Biblical precedents for the use of a theme?

- 2) What does the term “thesis statement” refer to concerning the sermon?

- 3) What question will the thesis statement answer?

- 4) What is the meaning of the term text as it relates to a sermon?

- 5) What is the Scriptural foundation upon which the sermon is built?

- 6) What is the preacher’s authority?

- 7) What does the Latin word *textus* mean?

- 8) What are three reasons for the use of a text?

- 9) Give three Biblical examples of the reading Scripture before exhortations were given.

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10) Give three historical precedents of reading Scripture before sermons were preached.

11) Memorize and give verbatim Romans 1:16.

12) What are four guidelines for the selection of a text?
Study Questions Four, page 2

13) What are the advantages of using a text as the foundation for the sermon?

14) What must the text include?

15) What determines the length of the text?

16) What are complementary texts?

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- 17) What are contrasting texts?
- 18) What are parallel texts?
- 19) Give a basic definition for a textual sermon.
- 20) Give a basic definition for a textual – topical sermon.
- 21) Give a basic definition for a textual – inferential sermon.
- 22) Give a basic definition for a topical sermon.
- 23) Give three factors that contribute to the success of the topical sermon.

Quiz Four

Theme, Thesis, & Text (pgs. 34-44)

- 1) List at least two Biblical precedents for the use of a theme?
- 2) What does the term “thesis statement” refer to concerning the sermon?

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- 3) What is the Scriptural foundation upon which the sermon is built?
- 4) What is the preacher's authority?
- 5) What are three reasons for the use of a text?
- 6) Give verbatim Romans 1:16.
- 7) What are two guidelines for the selection of a text?
- 8) What must the text include?
- 9) Give a basic definition for a textual sermon.
- 10) Give a basic definition for a topical sermon.
- 11) Give three factors that contribute to the success of the topical sermon.

Final Exam Preparation

- 1) What is Homiletics?
- 2) What is the meaning of the word theme?
- 3) What is preaching?
- 4) Write 2 Timothy 4:2 verbatim below.
- 5) Where is the authority of the preacher found?
- 6) Why should the preacher study before he enters the pulpit?
- 7) Give verbatim I Peter 4:11
- 8) How did God intend for the Gospel to be preached?
- 9) What is the literal meaning of the word unction in the original Greek language, and to what does it refer to?
- 10) According to the Scripture, what destroys the yoke of bondage?
- 11) How many correct meanings are there of a Bible passage?
- 12) What is the key to correct Biblical interpretation?
- 13) Briefly explain the concept of comparing Scripture with Scripture.

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- 14) Give verbatim II Peter 1:20
- 15) Who should the preacher be while he is delivering the sermon?

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Final Exam Preparation, page 2

- 16) Why should you avoid nervous habits while you are preaching?
- 4-9) List four nervous habits which can distract from the message.
- 17)
- 18)
- 19)
- 20)
- 21) What is crucial to a good sermon delivery? (hint: *Preach to the people.*)
- 22) What is necessary for the **clear** delivery of a message?
- 23) What do the people need to feel concerning what you preach?
- 10-17) List seven qualifications of the preacher.
- 24)
- 25)
- 26)
- 27)
- 28)
- 29)
- 30)
- 31) Who must the preacher know in order to preach Christ?
- 32) Give verbatim Acts 1:8.
- 33) What is meant by a call of God?
- 34) What does the word sanctified mean?
- 35) According to its definition, what are the “three aspects of preaching”?

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- 36) What should we preach?
- 37) What does it mean to be “conservative” when preaching?
- 38) What gives preaching its authority? *Final Exam Preparation, page 3*
- 39) In your own words. Why should you give a positive word?
- 40) List 5 different kinds of sermons.
- 41) List 5 different kinds of subjects that can be preached.
- 42) List the 6 main parts to a sermon.
- 14) What does the manner of preaching tell us?
- 15) Ultimately, what is the key to preacher’s power?
- 12-15) In 2-3 sentences. Explain what it means to “keep the congregation in view”.
- 12) List at least two Biblical precedents for the use of a theme?
- 13) What does the term “thesis statement” refer to concerning the sermon?
- 14) What is the Scriptural foundation upon which the sermon is built?

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- 15) What is the preacher's authority?
- 16) What are three reasons for the use of a text?
- 17) Give verbatim Romans 1:16.
- 18) What are two guidelines for the selection of a text?

Final Exam Preparation, page 4

- 19) What must the text include?
- 20) Give a basic definition for a textual sermon.
- 21) Give a basic definition for a topical sermon.
- 22) Give three factors that contribute to the success of the topical sermon.

Final Exam

- 1) What is Homiletics?
- 2) What is the meaning of the word theme?
- 3) What is preaching?
- 4) Where is the authority of the preacher found?
- 5) Why should the preacher study before he enters the pulpit?
- 6) How did God intend for the Gospel to be preached?
- 7) What is the literal meaning of the word unction in the original Greek language, and to what does it refer to?
- 8) According to the Scripture, what destroys the yoke of bondage?
- 9) How many correct meanings are there of a Bible passage?
- 10) What is the key to correct Biblical interpretation?
- 11) Who should the preacher be while he is delivering the sermon?
- 12) Why should you avoid nervous habits while you are preaching?
- 13) What is crucial to a good sermon delivery? (hint: *Preach to the people.*)
- 14) What is necessary for the **clear** delivery of a message?
- 15-21. List seven qualifications of the preacher.
 - 15)
 - 16)

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- 17)
- 18)
- 19)
- 20)
- 21)

Final Exam, page 2

- 22) Who must the preacher know in order to preach Christ?
- 23) What is meant by a call of God?
- 24) According to its definition, what are the “three aspects of preaching”?
- 25) What should we preach?
- 26) What does it mean to be “conservative” when preaching?
- 27) In your own words. Why should you give a positive word?
- 28) List 5 different kinds of sermons.
- 29) List the 6 main parts to a sermon.
- 30) What does the manner of preaching tell us?
- 31) Ultimately, what is the key to preacher’s power?
- 32) In 2-3 sentences. Explain what it means to “keep the congregation in view”.
- 33) What does the term “thesis statement” refer to concerning the sermon?
- 34) What is the Scriptural foundation upon which the sermon is built?
- 35) What are three reasons for the use of a text?

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- 36) What are two guidelines for the selection of a text?
- 37) Give a basic definition for a textual sermon.
- 38) Give a basic definition for a topical sermon.

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ENDNOTES

¹ "Charles Wesley". 2005. <<http://www.bookrags.com/biography/charles-wesley/>>.

² Definition from Webster's Dictionary.